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A THOUGHT OVER THE CRADLE.

WILLIS.

I sadden when thou smilest to my smile,
Child of my love! I tremble to believe
That o'er the mirror of that eye of blue
The shadow of my heart will always press;—
A heart that, from its struggle with the world,
Comes nightly to thy guarded cradle home,
And, careless of the staining dust it brings,
Asks for its idol! 'Strange that flowers of earth
Are visited by every air that stirs,
And drink in sweetness only, while the child
That shuts within its breast a bloom for heaven
May take a blemish from the breath of love,
And bear the blight forever.

I have wept
With gladness at the gift of this fair child!
My life is bound up in her! But oh, God!
Thou knowest how heavily my heart at times
Bears its sweet burthen; and if thou hast given
To nature, such as mine, this spotless flower
To bring it unpolluted unto thee,
Take thou its love, I pray thee! Give it light—
Though, following the sun, it turns from me!
But, by the chord thus wrung, and by the light
Shining about her, draw me to my child,
And link us close, oh God, when near to heaven!

LOOK NOT UPON THE WINE.

BY A. B. FULTON.

Look not upon the ruby wine
That tempts you with its glow
For madness lurks beneath its depths—
A serpent coils below;
They'll tell thee it will harm thee not
The ruddy wine to sip—
That all thy cares will be forgot—
But keep it from thy lip.

Look not upon the ruby wine
That sparkles in the bowl.
To burn thee with its rosy hue.
And steal away thy soul;
Although they say it pleasure brings,
And merry makes the brain,
T'will leave behind a thousand stings—
Ay sure will come the pain.

From the Phrenological Journal.

CATHARINE HAYES.

The Emerald Isle has sent forth its warriors, and orators; has won laurels in the Forum and field of patriotism; has charmed mankind by the genius of her bards. Ireland, that home of hospitality, and warm hearts—that land, more elastic and joyous, under the hand of oppression and life-biting famine, than any other which the sun shines upon, has impersonated her choicest gifts of song in the person of Catharine Hayes, who comes to "the asylum for the oppressed of all nations," to charm us with the outpourings of her genius. She comes not as the rival of the world's favorite, JENNY LIND, but as a sister songstress, to move a different chord in human sympathy, that shall harmonize richly with those so magically swept by the "Swedish Nightingale."

She was born in Limerick, Ireland, and early attracted the attention of the late Bishop Knox, in the following manner, which so much interested him that he at once took measures to procure for her a thorough musical education:—Near the house of the bishop, Catharine was visiting a relation. The gardens of these houses extended to the banks of the Shannon. "A woodbine-covered arbor, near the river's brink, was a favorite resort of Catharine Hayes, then a young and delicate child—timid, gentle, and reserved, shrinking from the sportive companionship of her playmates; her chief source of pleasure being to sit alone, half hidden among the leaves, and warble Irish ballads. One evening, while thus occupied, "herself forgetting," and not dreaming but that she was "by the world forgot," some pleasure parties on the river were attracted by the clear, silvery tones of her voice, and the correct taste she even then displayed. Boat after boat silently dropped down the stream, pausing in the shadow of the trees, whence, as from a cage of singing birds, came the warblings that attracted them.—Not a whisper announced to the unconscious child the audience she was delighting, till at the close of the last air, "The Lass of Gowrie," the unseen vocalist finished the ballad, dwelling on the passage. "And now she's Lady Gowrie," with that prolonged and thrilling shake which owes nothing to all the after cultivation her voice received, and which, in years to come, was to cause the critical and fastidious admirers of the Grand Opera to forget, in the passionate fervor of their enthusiasm, the cold formalities of etiquette. Then from her unseen auditory arose a rapturous shout of applause, the first intimation the blushing and half-frightened child received that her "native wood-notes wild" had attracted a numerous and admiring auditory. Bishop Knox was one of those unseen listeners, and his correct taste, and refined discrimination, at once discerned the germ of that talent, the matured growth of which has so happily proved the soundness of his judgment. The Bishop invited her to his house and provided for her instruction, under the celebrated Signor Saphio, residing in the city of Dublin. Her first appearance in public took place in Dublin, on the third of May, 1841, and that public discovered the forshadowing of her ultimate triumph. In England, France, and Italy, she has since led captive the popular admiration, and received the decision of the critics as a genius.

LETTER FROM MRS. ELIZABETH C STANTON TO THE WORCESTER CONVENTION.

SENECA FALLS, Saturday, Oct. 11, 1851.

DEAR PAULINA:—Many accuse us of being too severe on the fallen Adams of our race, for surely, say they, there is nothing antagonistic in the relation between man and woman. We all know that the true interests of the whole human family are identical, that no injustice is perpetrated that does not re-act, in some way, upon the head of the aggressor. But who looks at his true, substantial, permanent interest? Are we not like grown up children, wholly absorbed with the temporary, the transient? To me, there is just as much antagonism in the present condition of man and woman as in that of master and slave, capitalist and laborer, teacher and pupil. parent and child. How abusive and oppressive may man be, in all these relations, and will ever be, so long as physical force and selfish interest take the place of moral appeal and universal benevolence. We are still in the physical force dispensation, when might makes right, and man is but living out the law of his lower nature, in preying upon the weak and defenceless. We do not blame him or hold him responsible; he is blindly following his instincts, and not his reason. It is not in the deliberate counsel of his will, deeming it for our highest good, that he has enacted the unjust laws that disgrace *his* statute books; it is not by direct fiat that he has assigned us the social position we now occupy. No, he has not thought of us, nor made any provision in all his arrangements for us, but as we are incidentally connected with his pleasure or profit. He has merely sought out some strong position, and there entrenched himself. True, prompted by feelings of chivalry, he has occasionally broken a lance, given some flaming fourth of July toast, at the mouth of the cannon, or written a sonnet in favor of the ideal woman; but the real one he regards very much as the wolf does the lamb, or the eagle the hare he carries to his eyrie. Just so woman in her turn, oppresses her children and hirelings. Now what we want is protection—not for iron, wool or cotton, but for humanity.—We need a righteous civil government—a government to protect the weak against the strong—to protect women—not from wild beasts or the devouring elements, but from her self styled protector—man. Such a government can be formed only by the due infusion of the feminine element into our National Councils. Man starts up in alarm at the bare mention of Woman's Rights. He seems to think that there is a fixed number of rights for the whole human family, laid down in some great resorvoir, and that in proportion as you increase the claimants, you must decrease the hoard of those already in possession. Native born Americans! do you not put your votes into the ballot-box just as fully and certainly now as you did before you admitted foreigners to share in the right to the elective franchise? Do you not enjoy your religious opinions just as well since you have allowed Quakers and Baptists to enjoy theirs? And think you the property you inherit, and the wages you earn, would be less valuable to you if every woman in the land had the same right to hers?

We have already gone far enough in our reform to see that there are two essential requisites in the condition of those women who are to carry it on, namely, health and wealth.

First, Health. Napoleon said there was no making a soldier of a sick man. Neither can we have high-minded, noble, virtuous, brave women, so long as ignorant mothers and Parisian fools are to decide on the size and cut of the frame-work. We have but little to hope from a generation of women whose vital organs are forced to perform their evolutions in one half the space required by Nature. Liberal Dame! she has been gross enough to make the manifestations of mind and matter harmonize, and notions of freedom cannot be infused into hearts that have no room to beat. A woman with lapped ribs and a diseased liver may make a religious enthusiast, a gloomy misanthrope, or a sentimental voluptuary; but not a reformer of stern virtue—clear in judgment and courageous in action. There is a demand now for a new type of womanhood. We are daily assuming new positions—taking upon us new duties, and claiming the exercise of our civil and political rights. Let us see to it that we fit ourselves for the places of trust we design to fill.

Second, Wealth. Money is power. To bring this question before the people, we must have our conventions, agents and papers; and funds are needful to do this. Many have never heard of this question of Woman's Rights, and many more from a want of an intelligent understanding of it, have met it with a sneer. From the time of Judas down to our own day, man has been remarkable for carrying the purse, and many a woman in her hour of need has been betrayed by its golden charms. Now man will not, of course, help along a cause that he blindly supposes hostile to his own interests. So what money we have we must make, and the question is, how are we to get this last essential requisite.

I answer, by a change of employments. The mass of women in this country support themselves, and although they work a life long, and, as a general thing, sixteen hours out of the twenty-four, but very few have, by their own industry, amassed fortunes. And why? Because the employments they have chosen are unprofitable, slavish and destructive. In the bill of rights, in our glorious Declaration of Independence—rights which our fathers decided belonged to all humanity—we find a right to life, liberty and the pursuit of happiness. Now, if in this pursuit we take possession of all those profitable posts, where the duties are light, which have heretofore been monopolized by man, we shall be only taking what belongs to us. It is high time we opened our eyes and dived sufficiently deep into the abstruse science of surveying to be able to define at least the boundaries of our own sphere, and we shall no doubt find it extends somewhat beyond the kitchen door or garden gate. Yes, in proportion as we emerge from the thraldom of ignorance and slavery, we shall find its limits gradually receding. If, in the pursuit of happiness, we take possession of all the post-offices, daguerreotype rooms, telegraph offices, book, china, silk, lace stores, &c., &c., we have an abundant excuse for what seems the beginning of a most aggressive warfare, in the fact, that we have heretofore been crowded by these lordly monopolizers almost off the footstool. They have not only taken possession of the earth and the fullness thereof, but they have created a public sentiment making woman a kind of connecting link between themselves and the angels, and assigned her a sphere somewhere mid earth and heaven. But we, finding ourselves here, and unfortunately endowed with animal wants, and quite like those of man, and having been provided with no chart or compass, to find that better land, and in search of it have involved ourselves in more troubles than ever the children of Israel experienced in their forty years' wandering, have at length decided to come to a dead halt, survey the ground, and retake, if possible, some of our lost possessions.

On looking round, my eye rests on one of those moving palaces on our Hudson River. Now, what is a Captain on one of these steamers called upon to do that a woman might not do? In case any passengers, for disorderly conduct, are to be put ashore, why, the Captain merely gives the orders and the hands execute. In the discharge of any special duties of this sort, we might with the same propriety avail ourselves of the superior muscular power of hardy men, as we do now of their *superior wisdom* in discharging for us the high duties which belong to the exercise of the right to the elective franchise. Then there is the Conductor on the Railroad; a most enviable post, plenty of air, exercise, and te[illegible] day. Is not that better than starving on [illegible] But, say you, these employments are [illegible] for Women—inconsistent with true delica[illegible] refinement. Talk of bread, and not delicacy the starving! So long as life, with many [illegible] one long struggle to keep the soul in its clay [illegible] nement, if any woman has the *bad taste* to pre[illegible] fer a pleasant sail on a beautiful river, or a swift trip on a train of cars, to stiching pantaloons in a garret, or cooking good dinners over a hot stove in a cellar, pray allow her in the pursuit of her happiness, the same freedom of choice you claim for yourselves. Suppose, in return for all Man's disinterested benevolence in bounding our sphere in a nut-shell we prescribe one for him. We say shame on you, with your noble brows, broad shoulders and brawny arms, to stand there behind a counter selling a yard of tape, a child's dress, a woman's garter, or a baby's shoe! Why do you not shoulder your ax, and go off into the interminable forests of our Western Territories, and lay at your feet the lofty cedars and oaks that have so long waited your coming. There, mid tall trees, vast rivers, and plains, in communion with great Nature, by hardship, honest toil, and healthy enterprise, learn what it is to be a man. We hear much about the designs of the Creator. I have an idea that we can understand his designs quite as well as men can. They say we were all intended for mothers, "to sit in the shade," to be delicate and helpless, and to cheer man with our soft smiles in the hard labors of life. The thirty thousand starving Sewing Women in New York City would, no doubt, gladly seek some shady nook where they might enjoy elegant leisure, perfect peace and rest, and they would smile sweetly too, upon the band of chivalric men who would supply their every want. But if the Women of our land are to be exempt from incessant toil, the All-Wise must have intended that every man should be a worker out in the open air, in the broad sunshine, creating wealth, not merely exchanging it, digging it out from the bowels of the earth, and turning the vast plains, mighty rivers and majestic forests of the new world into living gold. Yours, truly,

E. C. STANTON.

The following letter is from an American Lady of some distinction who has spent the summer abroad. It will be read with interest by both the friends and foes of the Dress Reform.

[Ed. Lily.

LONDON, Oct. 9th, 1851.

BLOOMERISM IN LONDON.

DEAR MRS. BLOOMER—It seems you are destined after all to become a revolutionist. No one would have supposed that the change in costume of a few American women would have ever shaken the mighty city of London. But it is even so. A few weeks since I heard that a lecture was to be delivered by a Mrs. Dexter on the new costume. I learned that she was an English woman of much cleverness, but unfortunately the building was one not so favorably known as some others, and the prices of admission were so low that an immense crowd gathered. She lectured for one or two nights but at last was interrupted by the mob. Several ladies had at times appeared in the costume in the parks, and on one or two occasions they had ventured into the Crystal Palace on the Holy Crown days.

By and by I noticed a placard stating that a lecture would be delivered on a certain evening on the subject of the Bloomer costume, and that a committee of ladies would be present. This was to be at the Theatre known as Miss Kelly's; one of the most select in the world renowned west end of London. What was my surprise to be waited upon by the manager, to whom my name had been given by a friend, as an American woman who had, while crossing the ocean, ventured to assume the costume. He urged that as this wa[illegible]

...ish reform, and as it emanated from ...erican ladies, it was no more than just ...he cause that I should consent to appear, ...must read an address which had been ...ed. But what an undertaking! A wo... who had never been but twice in a theatre ...l her life, and who knew as little of the pop... taste in London as an Ojibbeway, to dare to ...and up in a costume that had been jibed at and ...bbed, and speak in its defence. There is an impure fastidiousness always with people of the world, that loves to misinterpret every thing; and that thought alone to a woman is truly fearful.—But I felt that the high morality of the movement demanded that I or some other person should go forward, and as I knew of no other, on me must rest the burthen. But I would not consent to stand there as a mere convenience for the display of the mantua makers. I would present the great moral considerations that were stirring the women of America to dare and do in this and many other matters. I did not care to please their fancy, but my soul had burned to tell them some mighty truths, and I felt that this was the time, and perhaps the only time that might ever be given me for this mighty work.—And so, even with the simplicity of a child, I prepared an address, and, without any opportunity for rehearsal in the house, I ventured to appear and read it before the multitude. The committee of ladies, though women of high moral courage, were rather grotesque in their appearance, besides being so unaccustomed to appear in such abbreviated skirts that they made rather a figure, particularly in the eyes of those who had come for sport. Fancy us walking in, in solemn procession and receiving the uproarous greetings of the hundreds that looked up from the pit and down from boxes and galaries. Think of me stepping forward, and without even a courtesy, reading to them my defense of American women for the very extraordinary course they had pursued. Though they had come only for sport and expected only fun, still, as I became able to make myself heard, their attention became enchained and a deep, serious earnestness was almost painfully felt. Even the indelicate mistake of saying woman instead of lady seemed to be pardoned by an English audience, and my frank simplicity I feel, left an impression of purity upon their hearts that was to them quite surprising. I am sure, I can never be sufficiently thankful that I was enabled to go through with it without faltering.

The next evening I again addressed them, but more upon the subject of the degraded position of woman than upon dress. I knew it might be deemed irrelevent but I felt determined that this subject should escape the trammels of long petticoats as well as the limbs. Never, I believe, was a poor, untutored and uneloquent woman so kindly, so patiently heard. From my heart in its depths, do I thank the men and women of England for their courtesy. The last evening I devoted to the more taking parts of the subject, such as the discussion of the right to be and do as we pleased in matters of taste, and a play upon the costumes of other ages, &c., &c.,. This I felt took well, and I closed the course with the feeling that a sublime moral triumph had been won, not simply in regard to dress, but in the assertion of womanly independence. I only regretted that I did not possess that brilliancy of talent, and that cultivation of taste that I ought, to have fairly represented my American sisters.

The condition of English women has come to be that of most servile dependence upon their lords and masters, and if this subject of costume shall be made the means of arousing them to a sense of their condition, it will be the dawn of a new era.

To day, a lady who is remarkably beautiful, and whose husband is most enthusiastic in the cause, went in company with another lady and myself to visit the Crystal Palace. She had on a very becoming attire in the most approved style of "Bloomerism" a rich colored silk, a velvet pallatot and fur hat trimmed with a feather. I have seldom seen a more picturesqe figure. I had on a dark satin, with a black Spanish cloak and a bonnet instead of a hat. It was one of those muddy days that London is so famous for and nothing could exceed the figures cut by the women that passed us in the streets. Some with skirts that were draped with mud for a full quarter of a yard, others with their dresses turned up over the arm, some holding their skirts so high as to show their unpanted legs half way to the knees, while white skirts, *that were no longer white* gave token of the work of the washerwoman. Once at the Exhibition we were greeted by the shout "There come the Bloomers." We went into the building and I turned to examine a department in which I felt a particular interest, while my friends passed as they supposed into a department that usually attracted the least attention. My bonnet quite screened me from notice, but her hat was too great an attraction to be resisted. The crowd gathered around her, more to admire than to insult, but they attracted others till the crowd became fearful. Could she have been placed on the back of the Nemean lion, and there remained for the gaze of the throng, I doubt whether an article would have been seen during the day. But that was not to be reached, nor any other place of safety within the building, for the police found themselves quite inadequate to the task of dispersing the crowd, and had to beg of her to retire. It was certainly a laughable matter to see the whole police force that could be mustered there escorting that delicate child like creature out of the great Exhibition, because she chose to adopt a style of dress not unlike that of young misses often quite as large as herself.—Indeed, I quite pitied them, they looked so chagrined as we passed out, and they heard the execrations in bad English, which some of their German and French guests heaped upon them for their stupidity. However, I had only to complain that I was cheated out of the day's entertainment; but certainly we could well afford the shilling to know how much importance was attached to a muddy skirt and wet ankles.

I understood that an Egyptian family who visited it some days ago, had to be escorted by the police about as politely as ourselves, though I believe, they were not compelled to leave. This grows out of the stupid wonder of the people in consequence of their ignorance. I trust that a better day is soon to dawn upon England, and that if this right is asserted, more will soon be conceded.

Yours truly,

M.

MOUNT AIRY, Oct. 7, '51.

DEAR MRS. BLOOMER:

The Lily for October came to hand last evening; and while I sat busy with my knitting work, my husband read aloud to a lady friend and myself many of its excellent articles; among others the letter of Mary C. Vaughan, of Oswego. When he had finished, he gave it as his decided opinion that if women were allowed to vote on the temperance question they would sweep intemperance from the land in less than five years—That every drinker's wife would vote her negative, and liquor shops and doggeries soon be among the things that were—and concluded that upon that subject at least, women ought to vote. My lady friend, who is a widow, replied that she, although not much in favor of woman's voting, would be willing to vote upon the temperance question; and she thought few women would object to the political franchise as far as that subject was concerned, but she did not know that there was any other vote she would care to see them give.

This, and like sentiments I have heard expressed by many women, and men, since the subject of the rights of women has been agitated. Mrs. Swisshelm, you will remember, advocated our throwing all our strength that way, at the Akron Covention. But let us examine this matter closely and see what kind of free voters we should be if only allowed to express our feelings upon one point.

In the first place the law of the land makes the wife a dependant upon her husband—gives him almost unlimited power over her; her person, her time, her money, all are his. Moreover he has great authority over her children in case she separates from him. He may claim them, and in a contest by law the judges, jurors, lawyers, all are men. Her wrongs are never brought before her *peers* for adjustment, for man cannot be the peer of woman until they stand as equals politically in the eye of the law.

Thus we see that woman is placed politically, pecuniarily, intellectually and physically the inferior and dependant of man, both by law and public opinion. Now let us see how this voting on the temperance question would work if women should be granted that individual right.

1st. We will examine the case of the fashionable gentleman—the genteel drinker—the *respectable, talented, influential, wealthy wine bibber.* His wife sees the wrong. In her heart she loathes his practices. His daughters too, weep over their father's departure from what they deem right. But election day comes, and what can they do? They are wholly dependant—not a dollar have they but what he pleases to give them. Even the home cannot be theirs if he chooses to deny it. He is lord and master—he is also husband and father. Their interests and character are identified. If they go to the polls he will be offended, for it will be an acknowledgment to every body that they do not approve of his doings. It will be a public reproof which will call down private curses and malice upon the heads of these devoted dependants, who perchance have more of trial and sorrow now than they can bear. And thus those whose thoughts are right, whose feelings are true, fold their hands and resolve to stay at home—Thinking that of two evils it is better to bear the least. The politician's wife will feel the same restraining influence. The rumseller's companion will hear the harsh voice of authority, and the drunkard's wife be held by violence or fear. Few will dare to brave the opposition of their masters. Some woman will say, that women who will not act when a chance appears, deserve all the oppression they have to bear. But there are bitter lessons in this world's life-book that some have never learned. Such persons generally have never known real dependence, or with kind husbands and friends have not been oppressed by it. They have not had families of children whose hourly wants and daily comforts have to be supplied by the hands of those whom they tremble to offend. No! no! women as they are now, without profitable means of support—their wages reduced by custom to one fourth of man's pay—circumscribed by law, and trammelled by prejudice, cannot be free, even on the subject of temperance. If they could, their influence would be more widely extended now, and mothers would shut out from their own households the soul-destroying monster.

It is useless to preach and talk of woman's influence for high and holy purposes, while she is every where made an inferior. Make us equal with, and as free as man, and then call upon us to exert our strength. Then we will dare to stand upright, and with uplifted hands and loud voices plead the cause of humanity. But Oh! in mercy call not on us to do more than we are now doing to uphold the great moral framework of society, while our hands are tied behind us, and our feet chained to the old landmarks of law and custom.

FRANCES D. GAGE.

The Judge who passed sentence lately on Sullivan the murderer, in New York, said he had passed sentence on five persons for murder, within a year, and all of them had commited their offenses under the influence of liquor.

EQUALITY OF RIGHTS TO WOMAN. NO. 4.

Two centuries have not yet passed by, since Sir Mathew Hale, as a high judicial functionary of England, was consigning old women to the stake, for the alleged crime of witchcraft. In view of the fact, that for wisdom and integrity, he was justly the early pride of England's jurisprudence, it would seem incredible, could we not, at the same time, learn the causes, which led him on to such absurd convictions.

These we have in a charge of his, to a jury on such an occasion! He said, "that there were such creatures as witches, he made no doubt; for the wisdom of all nations had provided laws against such persons, which is an argument, of their confidence of such a crime. And such hath been the judgment of this kingdom as appears by that act of parliament which hath provided punishments proportionable to the quality of the offence." There is the key to his delusions.—The preconceived opinions, of more barbarous ages, blinded him to the realities of life, as they passed before him. Or in more direct and appropriate language, he was too conservative of the errors and abuses of the past.

Science and intelligence have corrected that particular error, and even women are not now brought within the category, of such an affliction; but the same causes which supported that, still operate to the continuance of others is no respect less absurd.

"We hold these truths to be self-evident, that all men are created free and equal; that they are endowed by their Creator, with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." These are the fundamental principles of our government.

There can be no doubt, but that the term "man," as there used, was intended in its generic comprehension. And while no one at all learned in the history of our jurisprudence can fail to perceive *how* it has happened that in the practical application of the principles, women have been excluded; I think it will trouble the wisest, to assign any good, or even plausible reason *why* they have been, or still should be.

In the organization of our republican forms of government, the several states adopted either the common, or the civil law. They did so of necessity. There were no other systems of municipal law, adapted to civilized life. In doing so, it was impossible at once to harmonize the details with the principles of our government. That must, necessarily, be the work of time. In fact, it was only the fundamental organization, and the mode of governing, that was changed; the laws which controlled social and business relations continued about the same. Both those systems had derived their outlines and their general principles from barbarian darkness: and hence came female disabilities, and bondage in the social compact. Like the devotees of witchcraft, its advocates can now urge that the wisdom of all nations hath so provided laws and customs. But if they mean to be rational beings, and act a character consistent with such pretensions, they must expect to be held accountable for a better reason than that, as to *why* women should longer be denied a place on our platform of equality.

Two centuries have not yet elapsed, since the same common law gave the husband the power of controlling his wife by domestic chastisement, in the same way that a man is allowed to correct his children, and the civil law extended to him the same power in a more unlimited degree.

No man will now claim the propriety, or justness of such an extent of authority, any more than he will the existence of witchcraft, as a crime. Yet admit the premises, that he has the right to command, and the ulterior power of chastisement seems to follow as rationally as in the case of children. Without it, he has only the emptiness of authority, the privilege to swagger, and make himself ridiculous; or to be so contemptibly quarrelsome, that he may now and then succeed, as a snarling cur sometimes drives a man from the sidewalk.

The subordination of the wife, as I think I have already shown, has no place in natural or revealed law. It is no where enjoined, only in the common, and civil law, and can claim no more respectability of origin, than the former privilege which the husband held of whipping her. They are alike, the legitimate offspring of the same dark parentage.

It only remains now, to examine this branch of the question, as to whether propriety, and expediency require that the husband should be vested, by virtue of the marriage contract, with this prerogative of ultimate authority. And it is important to determine the point, because, if it is not proper, that woman should move in her sphere of wife and mother, self-directed, it would seem to be the part of folly to talk about placing her in other spheres, with more liberty of action.

Upon this point the argument is this: That the welfare of every household requires that the supreme power should be vested in one, and one only; that otherwise, anarchy and confusion would take the place of order and propriety.—This is only applying to a small circle the old, and long since practically refuted argument of monarchy in the State. And if it has no force in its application to the government of millions, whose interests are various and oftentimes conflicting, how can we contend that it has any, when limited to husband and wife, whose interests must necessarily be identical? But conceding that there is force in the argument, and how then shall we arrive at the conclusion, that the husband, instead of the wife should in all cases be privileged to exercise this power?

If propriety and expediency demand that such authority should be limited to one of the two, they should have respect enough for principle to select the fortunate individual of the pair, who happens to be the most capable. In some cases it might be doubtful, and in some not; but that lack of doubt would not by any means be always, in favor of the masculine side of the house. If their capacities were equal, or the question was even doubtful, and it was really necessary that one, or the other should rule, the only fair way would be, to divide the time, and alternate in the exercise of the supreme authority.

But in any view, the doctrine of absolute domestic authority in the husband, is more nominal than real. Public opinion and the good sense of individuals are so far in advance of the municipal law, on this subject, that in the majority of cases, the latter are totally destitute of any particular influence, or effect, in regulating family circles and the interests connected with them. And I will venture the assertion, that in nine cases out of ten, when the husband carries out his authority according to law, it would be better for all parties concerned, if such laws did not exist. Every sensible individual must come to the conclusion, that if interests, feelings, and purposes in common, cannot ensure domestic prosperity and harmony, no human laws can force them into the household.

But even the existence of such a sentiment is productive of mischief by its tendency to create the impression of comparative inferiority and subserviency. Though left to self-direction in her own particular duties, but at the same time feeling that she owes the privilege to the magnanimity, or indulgence of her husband, the wife must necessarily have a diminished self-respect, for her relative position and dignity: And whatever impairs that, so far lessons the force of the ordinary inducements to personal efforts. Make individuals believe themselves slaves, rightfully so, both by the destinies of creation and the necessities of society, and they may still display great virtues, but they will act like slaves, no matter to how great an extent they may be [illegible] freedom of action. Beget the impression allegiance of that character belongs to [illegible] tence and they will demean themselves accordingly.

I know that it is gravely taught in high places that woman's chief power and beauty exist in her concessions to this arrangement of obedience. In the eyes of the master, such are always the principal charm of the slave; but it is a singular connection of the words "power" and "beauty," and such qualities must be of signal dignity, that exist only in servility. It is difficult to conceive how a man, whose tastes and habits have not been vitiated by education and custom, can see less to admire in the concessions which come, of magnanimity, than in those which blindly follow slavish obedience. And I deny that all men are such groveling savages, that they cannot realize female power and beauty, unless, it is masked in the abjectness peculiar to the slave. Such an order of admiration must belong to those very small men, whose patent of nobility is limited, to playing the lord over their wives, and whose line of existence would terminate with the present generation, were there no women willing to be slaves; for none others could, or would become the mothers of such a race.

Senex.

A SURE METHOD FOR THE DESTRUCTION OF WOMAN'S HEALTH.

"Were we called upon to devise some means for gradually destroying the health of all woman kind, injuring their offspring, and cutting short their lives, in the meantime unfitting them for labor, exercise in the open air, and high physical enjoyment, we should proceed somewhat in the following manner: make an instrument, of compression which for convenience, we will call 'stays.' With this, invest the upper two-thirds of the trunk of the body, and draw the strings.—The effect will be to compress the lower ribs, forcing the contents of the abdomen downward, with a constant unalleviated pressure, which in due time, will result in those female diseases which have made the fortunes of the abdominal-supporter manufacturers.

An other effect will be to destroy the action of the diaphragm, so that the lower portion of the lungs will be entirely unused, and lie still and engorged with blood for fifteen hours at a time, every day. Resulting from this, the blood will not be properly carbonized, the fluids will become vitiated and consumption come on in good time. To help on this process, we would put a dress on over this apparatus, making the waist long, and arming it with whalebone to press down the abdominal contents, so that there should be no chance of their free action. We would, moreover make it so tight about the shoulders that the wearer should not be able to reach above her head without cracking five or six hooks and eyes.—This would answer for the waist. Then we would hang around the hips a hot flannel skirt, gathering at the small part of the back so as to make at that point a couple of inches thick of solid flannel. Then we would add another, which should be quilted and stuffed with raw cotton, gathered at the back, as before.

"Such as these, we would hang upon the hips, until the weight of several pounds had accumulated, in the meantime seeing to it that the back and hips were so bundled with innumerable thickness of cloth that they should be kept hot and perspiring, and every healthy function of the skin become debilitated and diseased. This would assist the apparatus around the waist in bringing on diseases peculiar to females.—The weight of the skirts, should the woman attempt to walk, would tire her very soon in conjunction with cutting her breath short, while the long, heavy drapery around her limbs will effectually curb every free, rapid and graceful motion.

"We have described a fashionable female costume,"

THE LILY.

AMELIA BLOOMER, Editor.

NOVEMBER, 1851.

A WORD WITH OUR READERS.

One number more will complete the third volume of The Lily. Encouraged by the success which has attended our labors thus far, we have determined to continue the publication. At no period during its existence has our paper met with such general favor, and had as wide a circulation as the present year. We confidently hope that a large majority of our readers will promptly renew their subscriptions, and also do what they can to extend its circulation. It can hardly be expected that all will be pleased with our course, or approve of our sentiments, and we shall doubtless lose some from this cause; but we would appeal the more strongly to those who are with us—those who have sent us words of cheer and kindly greeting—to interest themselves in our behalf, and extend to us a cordial support. We have no promises to make, no inducements to offer. The Lily will continue to be what it now is—an independent, woman's paper.

We hear many regrets that The Lily is not published more frequently. This is also a source of regret to us. We would gladly make it a semi-monthly, were we sure we could be sustained in so doing. In order to do this we must nearly double our present number of subscribers, or raise the price of subscription. The latter we are unwilling to do; and it is for our readers to say whether we shall be enabled by increased numbers, to give them two papers instead of one for the same money.

The fourth volume of The Lily will commence on the first of January, 1852. We hope subscribers will send in their subscriptions early in December, as it is important that we should know how large a number of papers will be required to meet the demand. To work, then, friends! and gather together as many names as possible in the two months which intervene before the commencement of a new volume.

WOMAN'S INFLUENCE IN THE TEMPERANCE CAUSE.

An active Daughter of Temperance writing us from Rochester says, "I have just read sister Vaughan's letter in the last Lily, also your comments. Glad to see a Daughter of Temperance take the stand for polititical rights. More truth than poetry in what *you* say of the effect of female organizations. I continually feel our *inefficiency*, but, until deprived the free use of our tongues, believe we had better keep talking—begging the noble lords of creation to cease to be thieves and murderers, and grant us the power of compelling them by the exercise of our right of franchise to act in accordance with the dictates of humanity."

We are so glad to see some of our strongest and most zealous temperance women coming over to our side, and endorsing our views on this question! We have long been convinced that there was but one course for women to pursue if they really desired to advance the temperance cause, and would save their children and friends from the blighting curse of intemperance.

A mother has a right to her child—a wife to her husband; and when she sees an enemy luring them from her and planning their destruction, she should take, not merely an attitude of defence, but one of open warfare, and seek both to save her loved ones, and to bring to merited punishment him who plots their ruin. It matters not in what guise the foe may come—whether it be the demon Intemperance luring them on to a slow and disgraceful death, or in some other form—her right and her duty remain the same; and this right she should never yield, this duty never neglect. Woman must assert her right to a voice in this matter. Mothers must say whether the flowers which have been given them shall be carefully nurtured, and fitted to bloom in an heavenly soil, or whether they shall be blasted in the bud by the ruthless destroyer, and converted into rotten, offensive masses of corruption.

It is a wonder to us how a woman can fold her hands and remain silent and inactive while she sees the bloated face and staggering gait, and inhales the rum perfumed breath of her much loved husband or youthful son. How she can withhold her hand from wreaking vengeance on the destroyer of all she holds dear, is to us an unfathomable mystery. There is but one way in which it may be accounted for. In all ages "man has made woman his toy, the object of soft dalliance, the petted child or the domestic drudge." He is lord of creation, and woman is his subject. She has been taught that submission and obedience was for her, while he was master of his own actions and had the right to do as he pleased. It is not for her to question his doings, or attempt to oppose or frustrate his plans, whether they are for good or for evil. She is the "weaker vessel" occupying a subordinate position, and no matter if he wrecks her happiness, tramples her beneath his feet, dooms her to poverty, hunger, nakedness and disgrace, society teaches that silence and submission in her is a *virtue*; while if she show a proper spirit of resentment and indignity, she is branded as a "virago" and subjected to the scoffs and sneers, not only of the low and vicious, but also of the respectable and professedly good. Hence her silence. Though her heart be wrung with anguish, though her sufferings are beyond the power of tongue to describe, though she suffer ten thousand deaths, she knows there is no remedy; she knows she has no power to avert her fate, or punish the guilty cause of all her sorrow. Both the laws and public opinion are against her, and she prefers death, or a life of degradation in her chains, to braving these mighty powers by declaring her freedom—by asserting that she was created with certain inalienable rights, and that among these rights are life, liberty, and the pursuit of happiness."—We long to see woman arise in her strength and throw off the yoke of oppression which has so long bowed her to the dust, and paralized and destroyed all that is noble in her nature. We long to see her assert her independence, and stand forth in all the majesty of her nature to combat error, expose the wrong, maintain and defend the right, and in all things declare her equality with man, and her right to a voice in all that affects her interest and happiness. To this she must come ere she can effect much good in the temperance cause. To this position she is slowly but surely wending her way, and the sooner she attains it the sooner the tone of society will be elevated, and the world be reformed of many of its vices.

PETITIONS.

The Daughters of Temperance throughout the State contemplate circulating petitions to the Legislature asking them to enact a law that shall prohibit the manufacture and sale of intoxicating drinks. The petitions to be signed by Daughters of Temperance and other temperance women; and a committee of the Daughters appointed to meet in Albany and present them. We like the idea of a committee of women going before the Legislature to plead the wrongs of humanity, and praying that some means may be devised to remove the cause of so much suffering. It will be a declaration of womans right to a voice on the license question, and show that they have set about the work in earnest.—The committee should consist of several hundreds, or thousands, of women from all sections of the State, and they should not only ask for a prohibitory law, but, in case the question is submitted to the people, demand their right to express through the ballot box their wishes on the subject. A speaker should be appointed from their number, who would do the subject full justice, and who would not be intimidated by the frowns of our wine-bibbing rulers.

In ancient times when a heavy tax was imposed upon the women of Rome, they collected by thousands and with Hortensia at their head, marched to the Forum to protest against such injustice. An effort was made to drive them away, but without success. Hortensia delivered an eloquent and powerful speech which had nearly the desired effect; for instead of the tax being levied on thousands as at first decreed, the number was reduced to a few hundreds, and those possessing the greatest wealth. A much heavier, and more cruel and unjust tax is imposed upon women in modern times. They are not only stripped of their property, but of their husbands and children, and subjected to all manner of abuse and wretchedness, and yet they silently submit. We should rejoice to see them follow the example of that noble band of Romish women, and march by thousands to the Capitol, and there before the assembled rulers of this free and enlightened (?) nation, protest against the injustice to which they are subjected; and we doubt not but like them they would gain their cause. If not granted from a sense of justice, it would be on account of their importunity. This would be working to some effect, and we hope the plan will be carried out, and a committee of ladies be in readiness to wait upon our Legislature at an early day of the coming session. The petitions should be very numerously signed, and make as formidable an appearance as possible. We will do what we can to swell the list.

☞ Confidence may not be reciprocal, but kindness should be.

NATIONAL UNION OF DAUGHTERS OF TEMPERANCE.

We are favored with a pamphlet containing the proceedings of the National Union of Daughters of Temperance of North America, at their fourth annual session, held at New York, June 11th, 12th and 13th, 1851. Delegates were present from ten or twelve states. From the reports we learn that the order is in a very prosperous condition, and that they are encouraged and stimulated by the large accessions they have received the past year, to still greater exertions in the cause. The order at present numbers twelve Grand Unions, and sixty-three Subordinate Unions, amounting to upwards of twenty thousand members. The organization is now planted in twenty-four States, in England, and the British Provinces.

Although not ourself a member of the Order of D. of T., there being no Union in our village, yet we are interested in their proceedings, as we are in all movements which have for their object the advancement of the temperance cause.—Many of the noblest and truest women of our country, have thrown their energies into this organization, and are laboring with all the strength they possess. Several of these we are proud to number among our dearest friends. While we watch with interest the proceedings and success of these organizations, and heartily bid them God speed in the good work in which they are engaged, we feel that they do not yet come up fully to the work, or view in their proper light the great duties and responsibilities resting upon them. While they may do much to relieve the wants and sufferings of the drunkard's children by providing them a Home—while they may occasionally rescue one of their own sex from the drunkard's path and bring her under their protecting, watchful care—while they are doing much to cultivate kindly social feelings among themselves, and for their own improvement, the truth cannot be concealed even from their own minds that they are doing but very little towards drying up the fountains from whence flow the poisonous streams which are yearly corrupting and blasting and bearing onward to destruction thousands of human beings. They may toil and strive, and year after year perform their regular round—yet the stream flows on, in no way obstructed in its course by their labors, their resolutions, or accessions. It must be so, for they have no power to make it otherwise. Men hold the power in their own hands to say when the infamous traffic shall cease, and all that women can now do will not affect the matter in the least.

We should rejoice to see these twenty thousand Daughters, and all other temperance women, stop short in their work and look about them and see whether they are not on the wrong track.—We should like to see them questioning in their own minds whether women are a part of humanity, whether they were created with "certain inalienable rights," and whether they are now in possession of these rights. If they are not, whether it would not be well to first direct their efforts towards the attainment of the power of which they are wrongly deprived, that they may, when that is secured, use it for the overthrow of the mighty monster of evil. We should rejoice to see one unanimous cry go up from the vast multitude of temperance women demanding the restoration of their political rights; and we fully believe if they would turn their attention to the subject and carefully examine it, without prejudice, they would with one consent see the importance of such a course. Women cannot work for the good of humanity with their hands and tongues tied. They may, like the horse on the tread wheel, keep moving and wear out their strength, but like him they get no farther ahead, for the reason that they are chained to a certain spot, a proscribed sphere of action.—These chains must be severed—the bounds of this sphere broken down, and woman go forth a free and independent being before she can labor successfully for the salvation of her race.

WOMAN'S RIGHTS CONVENTION.

This Convention assembled in Worcester on the 14th inst., at 10 o'clock A. M. and was called to order by Mrs. Davis, chairman of the Central Committee appointed last year; after which the following permanent organization was effected.

President, MRS. PAULINA W. DAVIS, of R. I.

Vice Presidents, ANGELINA GRIMKE WELD, of N. J.; WM. H. CHANNING, of Mass.; SAMUEL J. MAY, of N. Y.; MRS. C. J. H. NICHOLS, of Vt.; LUCRETIA MOTT, of Penn.

Secretaries, ANNA Q. T. PARSONS of Boston.; GEO. W. PUTNAM, of Lynn.

Mrs. Davis, on taking her place as President, delivered an able address upon the objects of the Convention, and showing the progress of the cause. Letters to the Convention were read from Elizabeth Brown of Vermont.; Sarah Tynsdale of Penn.; Dr. Mosely, of Penn.; Harriet Martineau of England,; Ralph Waldo Emerson, and Horace Mann. The Business committee reported a series of 11 resolutions which were read and laid over for discussion. We cannot find room for all of these, and only give the first which is as follows:

"Resolved, That while we would not undervalue other methods, the Right of Suffrage for women is, in our opinion, the corner stone of this enterprise, since we do not seek to protect woman, but rather to place her in a position to protect herself."

The second day's proceedings were highly interesting. Letters were read from Mrs. Elizabeth C. Stanton, of this village, and Jeanne Dervin, and Pauline Roland of France. A report was made by Mrs. Abby Price of Hopedale, and eloquent speeches delivered by Mrs. Nichols, of Vermont, Mrs. Emma R. Coe, of Ohio, W. H. Channing, Lucy Stone, Mrs. Marcus Spring, Dr. Langshire and Wendell Phillips. On the third day Reports were made by W. H. CHANNING, on the Social Relations, and by Mrs. DAVIS on Education, both of them, and especially the latter, being very able productions. Mrs. Davis' Report concluded with the following Resolution, which was unanimously adopted.

Resolved, That we as wives and mothers will do our utmost to promote the highest education of our children at our colleges and institutions of learning, without distinction of sex, challenging the same privilege for our daughters already accorded to our sons, making the funds available to both in the process of development.

Miss Brown who has educated herself to preach the Gospel, addressed the Convention on the subject of Education.

At the evening session Mrs. E. Oakes Smith delivered an interesting lecture on "Womanhood," to a crowded audience. Addresses were also delivered by other members of the Convention. The resolutions reported by the business committee were adopted, with several others proposed by Mrs. Rose. Mrs. Emma R. Coe delivered the valedictory Address.

The Convention throughout is represented to have been one of surpassing interest. Its business was conducted in an orderly and dignified manner.—its discussions were able, useful, and interesting, and the Letters, Reports, Addresses, and Resolutions cannot fail to have an important influence on the public mind.

NEW PUBLICATIONS.

TOBACCO; *Its History, Nature, and Effects on the Body and Mind.* By Joel Shaw, M. D.

THE PHILOSOPHY OF THE WATER CURE; *a development of the true principles of Health and Longevity.* By John Balbirnie, M. D.

THE PRACTICE OF THE WATER-CURE. By Doctors Wilson and Gully.

WATER CURE IN AMERICA.

HYDROPATHIC ENCYCLOPÆDIA, No. 4. By R. T. Trall, M. D.

WOMAN AND HER NEEDS. By Mrs. E. Oakes Smith.

We are indebted to the Messrs. Fowlers & Wells for copies of the above works, just issued from their press. They all contain highly useful and instructive matter, but we have not found time, as yet, to read only the last two. The No. of the Encyclopœdia before us treats of Food, Temperature, Exercise, Sleep, Clothing, Bathing, Excretions, the Passions, Longevity, Dietetics, Hydropathic Cookery, &c. The following, which we copy from a city paper, expresses our views of "WOMAN AND HER NEEDS." "A valuable work, entitled 'WOMAN AND HER NEEDS,' by Mrs. E. Oakes Smith, has just been issued by Fowler & Wells, and cannot fail to receive a cordial welcome from all the admirers of original, earnest and profound thought applied to the highest questions which interest humanity. The work is written with masculine vigor and discrimination, in a style of rare beauty and force, and in a spirit of truthfulness, sympathy, and devotion to the progress of society, which must commend it to all sincere and reflecting minds."

The above works are all for sale by Messrs. Fowler & Wells; 131 Nassau st. New York.—Price 25 cents each.

☞ We should like to order a package of Mrs. E. Oakes Smith's work, "WOMAN AND HER NEEDS," for distribution among the women of our village. How many ladies are there who will hand us twenty-five cents for a copy? We do so wish to see such books take the place of Magazines, novel stories, and such light stuff, which is so greedily devoured by the mass of women and forms their entire reading.

THE DRESS REFORM.

A lady writing us from the west, says, "I learn from private authority that you would recede from the stand you have taken in the dress reform, if you could do so consistently. But it cannot be." It meets with greater favor here each day, and it MUST finally prevail. The young ladies at Judson College, located at Mt. Palatine, are resolved to make it their dress this winter, and the lady Principal is at the head of the movement. Truth and right will eventually overcome error and prejudice, notwithstanding the opposition of Mrs. ——— and her adherents."

We have at different times heard that it was reported abroad, that we had given up the short dress and donned the dragling skirts again. A report of this kind went the rounds of the papers a month or two since; and a few weeks ago a letter came from Boston, enquiring into the truth of the matter. We contradicted this report through the Boston Olive Branch, and one or two other papers, and then let the matter rest. Here now is another charge, that we "would recede from the stand we have taken if we could do so consistently." We know nothing of who this "private authority" is, but probably the author of this story has the same object in view as had those of the others—that of preventing ladies from adopting the new costume, by making us appear inconsistent.

We can only say that all of these reports are without foundation in truth. We have not worn a dress more than four or five inches below the knee since last spring, and with the exception of a double gown, have not a long dress in our wardrobe. We have never said, or intimated, to any person, at any time, that we regretted the stand we have taken, or that we would recede from it if we could.

Could we have foreseen what we should have to encounter by such a step—how our name would be bandied about from mouth to mouth—how much censure and ridicule we must bear up against—how great an excitement we should cause, not only throughout our own country, but the whole civilized world—we might have been deterred from the course we have taken. Our weak nerves could not have been sufficiently braced for us to have deliberately engaged in such an encounter. But all unconscious of the storm which was gathering above our head, we innocently but earnestly enlisted in a reform which we felt to be not only important but absolutely necessary. Without thought or desire of being a leader of fashion, we adopted the short dress and trowsers as an experiment, and were so well pleased with our new attire that we at once proceeded to amputate our whole wardrobe. Never since we were a child have we been so comfortably dressed; and *never for a moment*—notwithstanding the furor we have raised—*have we regretted our emancipation from long petticoats, or felt a desire to return to their bondage.*

Amid the storm there has gleamed forth many a bright ray of sunshine to cheer and brighten our pathway; and while the storm has left us unharmed, we have been blessed in the approving smiles which have been showered upon us, and the great and good results which have followed and will still follow the movement.

Much more of pleasure than of pain has fallen to our lot, and however much we might have shrunk from anticipated danger could we have foreseen what would follow, we have passed through the fire unscathed, and feel strengthened by the trial. We have enjoyed the editorial cross-fires and sallies of wit and sarcasm as much as though we were not the occasion of them; and we would not, if we could, retrace our steps, or recall our participation in the events of the year.

☞ We send bills this month to the few who are indebted to us in this village, and Waterloo. We hope payment will be made at once. The sum is small for each one to pay, and it is necessary that we collect it immediately. We pay our printer for his work monthly, upon the issue of each number, hence those who are in arrears will see the necessity of our calling upon them for the little sum which should have been paid ten months ago.

Waterloo subscribers can hand the amount to A. LUCAS, at the Post Office in that village.

ELIZABETH C. STANTON who is not, as some may think, an old maid, but a real wife; though we venture the assertion without knowing, not a *mother* as yet. N. Y. Express.

Not good at guessing Mr. Express! Elizabeth C. Stanton is not only a wife, but the mother of *four* as fine boys as you often see. She is a *pattern* mother too, for in all our circle of acquaintance, we know of no woman so entirely devoted to the true interests and well being of her children as is Mrs. Stanton. Be a little more cautious in your "assertions" in future Mr, Express, for many of your readers are better informed on some subjects than yourself, and know the truth without guessing.

☞ A meeting was lately held in Hope Chapel, New York, to consider the claims of the Co-Operative Union of Female Shirt Sewers upon the sympathy and aid of the public. Great interest was manifested in the objects of the meeting. Among the speakers on the occasion were Horace Greely, Rev. Henry Ward Beecher and John H. Swift. These gentlemen each pledged themselves to raise $100 for the Union.

☞ A strong temperance feeling at present exists in the cities of New York and Albany.—Frequent meetings are held, and addresses delivered by able and distinguished speakers. Father Mathew's return has given an impetus to the movement. May it be the enkindling of a fire which cannot be extinguished till it shall have swept every rum shop from the State, and placed beyond the drunkard's reach the liquid poison.

Messrs Fowlers and Wells of New York have again laid us under obligations by forwarding for our use the engraved likeness of Catharine Hayes which adorns our first page.

☞ We are indebted to Hon. Wm. H. SEWARD for a copy of his Argument in defence of the conspirators at Detroit.

OSWEGO, Oct. 20, 1851.

Dear Mrs. Bloomer:—Many persons tell us that Woman is already in the enjoyment of all the rights she requires, to make her social condition perfect. Especially is this said to be true of those of the sex who are married. The law compels the husband to provide for all the wants of the wife. All that is required of the latter is to oversee her household matters, manage her children, and make home pleasant for her husband—if he chance to be in possession of a large share of this world's goods; if not, to labor cheerfully with her hands in addition to the bearing of her mental burden of care; meanwhile to be cautious about troubling herself with topics of thought beyond the range of home-duties. The law, and the head of the family, have her rights in keeping, having very kindly, long ago, lifted the burden from her shoulders without as much as saying—"Madam, by your leave." A case came to my knowledge a few days since, which I think shows very conclusively that woman could take better care of her own rights, if allowed to, than man does. And this is only *one* among many cases that I know which go to prove the same facts; but some come so near home that I feel them.

I have noticed frequently among the members of one of the Unions of D. of T. in our city, a small, delicate, care-worn woman, whose appearance betokened poverty, though scrupulously tidy. I learned that she was the wife of a man of somewhat intemperate habits, who in his intervals of sobriety contrived, with the addition of the earnings of her habitual industry, to support a large family in some degree of comfort. During the past summer the wife has been ill, and the husband has been drunk more frequently, and while intoxicated behaved most brutally at home. As soon as she had recovered sufficiently to labor, he announced his determinatien to do nothing more for the support of his family, and for some weeks past has spent his time mostly at the groggeries with which our city abounds, while his still feeble wife is forced to support him, as well as her children, to the best of her ability. This the law obliges her to do, unless his conduct becomes so outrageous that, upon her complaint to the authorities, he can be imprisoned for a short time.—Now, let me ask, has this woman her rights?—If it were right even for this feeble woman to labor for the support of this brutal, selfish drunkard, which I think is not the case, she should receive the same amount of compensation for her labor that a man would, instead of which, by the most untiring industry, she cannot earn perhaps more than half as much. Meanwhile he can, at any time demand her earnings, and take from her the price of her children's bread to be spent in rum. Again, he can sell to the rum seller her scanty furniture, and deprive her and her little ones of their poor shelter. And for all this the law has no relief. Again I ask, has this woman, and have the thousands of drunkard's wives the full enjoyment of their rights? Are life, liberty and the pursuit of happiness hers? What is her life but a long agony? Her liberty but the thraldom of the galley slave doomed to tug at the oar till death severs his chain? What vision of happiness is there in all her future? Ah! truly it is time that woman should arouse when evils such as this cry for remedy—fully time that she should strive to obtain her right to legislate for her own need, and her own just claims.

Yours truly, MARY C. VAUGHAN.

DRESS MAKING.

MRS. BABBITT would inform the ladies of Seneca Falls and vicinity, that she has located herself in the room formerly occupied by Miss Dunning, on Cayuga Street, where she will be happy to wait upon all who will give her a call. Fitting her dresses with neatness, and dispatch she hopes thereby to meet the wishes of all who favor her with their work.

From the Warsaw Signal

CHARLES WILTON, OR THE SOCIAL GLASS.

BY DELTA.

In a thriving and pleasant village in Pennsylvania, lived a gentleman named James Wilton, who, for affability and suavity of manners, was the praise of all who knew him. His character for veracity and honesty was unimpeached and unimpeachable, and his influence in his neighborhood was almost irresistible.

Notwithstanding his good qualities, however, Mr. Wilton had some faults, owing in a great measure, no doubt, to corruptions of the age in which he lived. His family consisted of himself, his wife, and an only son named Charles. Being in comfortable circumstances in life, the chief attention of the parents was directed to the mental training of their offspring, over the developement of whose intellectual faculties they watched with the most intense solicitude.

Charles was early placed under the care of an excellent instructor, and made such proficiency, in learning that at the age of sixteen he had attained a competent English education. About the time of Charles' return from College there was quite an excitement in Mr. Wilton's neighborhood on the temperance question, and a large and respectable Temperance Society formed.—Charles, after having attended several meetings and having heard several able lectures upon the subject, expressed a desire to become a member.

We have said that Mr. Wilton had his faults, and not the least one of them was made manifest in his advice given to his son at this eventful moment.

"Charles," said Mr. Wilton, "why do you desire to become a member of the Temperance Society? You are no drunkard, and there is no danger that you ever will become one. Only use ardent spirits with moderation, and upon occasions when it will do you good. Your father is no drunkard and he has made a moderate use of spirituous liquors all his life, and has never signed a Pledge, and never will. Come, my son, show yourself a man. Remember you live in a land of freedom, and never sign away your liberty to please any body. If they want to do any good, why don't they go to old Joe Brown and Ned Sanderson, and get them to sign? If they can reform them I shall be glad, as it will restore peace and comfort to their poverty-stricken families; but for my part, I hope never to see the day when the name of the Wiltons shall be published in New York as a reformed drunkard!"

Influenced by the injudicious remarks of his father, Charles immediately abandoned the idea of "signing away his liberties," and from that time forward became a violent opposer of the reformation. The arguments of his father (if arguments they might be called) were reiterated by Charles upon every possible occasion, and futile as they were, they had their fatal tendencies in the neighborhood.

At the age of twenty, Charles entered into the mercantile business, in his native village, and from his blandness, and fairness in dealing soon had a very extensive custom, and bade fair to amass a splendid fortune. In a short time he was united in marriage to one of the most lovely and accomplished young ladies of the village.

At that day it was customary for persons in Charles' business to keep their cellars supplied with the 'choicest liquors,' for medicinal and other purposes. Charles, being naturally of a very sociable turn of mind, was in the habit of 'treating' his customers, and taking a social glass with them. Years elapsed in this way, and every day Charles was insensibly laying the foundation of future infamy and wretchedness. His habit of drinking grew upon him inperceptibly, and ere long he had no appetite for his meals until he had imbibed a fiery potation. All this while he had a great repugnance to what he called intemperance, and no one could have convinced him that he was at that time making his way to a drunkard's grave, and a drunkard's fiery home.

His lovely wife, however, she whom he had a few years since, sworn upon the altar of his God to cherish and protect, was not ignorant of the sad change which was insidiously, stealing upon her loved one; and upon many occasions did she shed the briny tear where no eye but that of her Heavenly Father could see it. Still she hoped for reformation, and never intimated to him her fears and misgivings. It was not long, however, until Charles' disgrace began to manifest itself to the community.

"I wonder," said Mr. Clarke, "what is the matter with Charles Wilton? He is so gruff and surly at times to his customers, and so unlike he used to be."

"And do you not observe," said Dr. Brant, the President of the Temperance Society, "the unnatural hectic flush upon his cheek? I more than suspect that our friend Charles has actually become a drunkard! I will go to him and make a mighty effort for his reformation. It is a great pity to surrender so noble a hearted a fellow as he naturally is, into the arms of Prince Alcohol."

So saying, Mr. Brant proceeded to the store of Charles Wilton, and after the usual salutations, introduced the total abstinence question, and urged upon Charles not only the propriety, but the necessity, of signing the pledge. But it was not in Mr. Brant's power to convince Charles that he was in danger.

"You may preach that doctrine, Mr. Brant, to the drunkard," said Charles. "and to those who have lost all control of themselves; but as for me, I can drink and I can let it alone, and I am not going to sign away my liberties to please any body." Thus he went on in his wayward course, in spite of the entreaties of his best friends.

In a short time his best customers left him, and in the temporary delirium caused by the fumes of brandy, credited a set of irresponsible lazy drones until his stock of merchandise was nearly gone, and he had not the means to recruit it. It was only at this late period that Mr. Wilton's eyes were opened to the humiliating fact that his only son was a drunkard! "But," said Mr. Wilton, "all is not lost which is in danger. Charles has always been an obedient boy, and I can surely exercise a sufficient degree of influence over him for his restoration." Laden with anxiety for the welfare of his son, Mr. Wilton repaired to Charles' residence. It was evening. Darkness had spread her murky curtains over the earth. On approaching the house he found Charles lying upon a pallet asleep. By his side was his care-worn wife, who was now pale and emaciated, and she was fanning the fevered brow of that inebriate to whom she had once looked as her protector and support. Tears flowed in profusion from each face as the father and daughter silently embraced each other, and then simultaneously cast an anxious look upon the rum-blotched features of their once lovely Charles.

Knowing that he was not then in a situation for the object had in view by Mr. Wilton, he wisely concluded to remain until morning, when Charles should be "himself again" and to embrace that opportunity of expostulating with him.

Accordingly, long ere the king of day had gilded the eastern horizon, the father and daughter had left their beds and were sitting in the parlor by the side of Charles who had not as yet shook off his slumber. Presently, however, he awoke, when the following dialogue ensued.

"Why, father, why out so early this morning? Is anything wrong?"

"I am not out very early Charles. I have been with you through the night. But as to your second interrogatory, I must candidly answer you that I fear there is something wrong! I fear, my son, that of late you have suffered your social disposition to lead you into an error."

"To what particular thing do you allude?"

"I allude, Charles, to an excess[illegible] dent spirits. You know, my son, [illegible] not as you once were; your business [illegible] prosperous as formerly. Your [illegible] now trade elsewhere, your stock of [illegible] down, and I have reason to fear you [illegible] means to fill up your shelves. Let me [illegible] you my dear son, with the affection of a [illegible] to break off the use of alcoholic drinks [illegible] and immediately."

"What you say is but too true," [illegible] Charles, "but let me say, my dear father, [illegible] your expostulations come entirely too late."

"Nay," interrupted Mr. Wilton, "my Charles, 'tis never too late to do good, and although you have failed by your moderate use of [illegible] now reform, thank God it is yet in my power to render you a small amount of pecuniary aid, and you may yet retrieve a broken fortune."

"You but add to my misery," returned Charles. "Time was when I might have been saved from this ignominy and degradation. But, influenced by your counsel, I refused to identify myself with the enemies of the 'liquid damnation.' I prided myself much in the strength of my intellects; my adage has always been—I can drink, and I can let it alone;' and I have proved to all around me that I can drink, but alas I have but all [illegible] appetite is stronger than my resolutions; and I cannot prove that I can let it alone. But for your false reasonings and persuasions, I might to day have been a credit to my friends and to my name, but heeding them has brought me into difficulties which I can never surmount, and into troubles which nothing but alcohol can assuage." So saying, he rushed into the cellar to drown his reasoning sensibilities, by letting a hideous monster into his mouth to steal away his brains.

The father, broken hearted with grief, bent his tottering steps into the garden, and gave full vent to his grief. He wept, but his tears were unavailing. He cursed the day when he uttered the sentence that he hoped never to see the time when a Wilton should sign the Temperance Pledge.

Parents! would you have your children avoid the fate of Charles Wilton? If you would, avoid the precepts and example of the Father.

MAINE LAW TOO LATE.—Mr. J. H. W. Hawkins writes to Mr. Marsh, of the Temperance Union, from Waterville Maine: "The authorities here have poured out 120 gallons of rum, which had been deposited for safe keeping in the cellar of the Alms-house. They took it out in front of the building, and as soon as it began to run, a woman, an inmate of the Alms-house, cried with a loud voice: 'If that had been done thirty years ago, my husband would not have died a drunkard, and I, with my six children, would not have been here.'"

☞ The Bloomer costume, despite the opposition of prudes, and the sneers of stupidity, is certain to be ultimately adopted: and now that newspaper discussion has nearly ceased, and the subject seldom alluded to, we find a steady increase in the number of its practical adherents. In Philadelphia, it has become quite common in the fashionable promenades. The [illegible] no less than thirty were on Chestnut street on Saturday evening, accompanied by gentlemen; that their number daily increases, and that they are no longer such a curiosity, as to be stopped by the attention they attract.

[Pottsville Tel.

INTEMPERANCE.—Dr. Howe, of Boston, commissioned to prepare a system for the education of idiots, estimates their number in Massachusetts at over 1200, and that three-fourths of them are born of *intemperate parents*. Many under his care, children of such people, have the stature and appearance of drunken men.